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ELM STREET IN NORTHAMPTON, MASSACHUSETTS. SHOWING THE HISTORIC HENSHAW HOUSE

Smith College Campus nearly opposite

Life and Light

Vol. XLVI. November, 1916 No. 11

Who's Who at Annual Meeting?

SOME OF THE SPEAKERS TO BE AT NORTHAMPTON

THE Forty-ninth Annual Meeting of the Woman's Board of Missions, the Pre-Jubilee Meeting, will convene in Northampton, Mass., November 8. There will be three sessions on Wednesday, three on Thursday and a closing session Friday forenoon. The meetings will be held in both of the Congregational churches. Wednesday forenoon and afternoon the delegates and friends will gather in the First Church, Wednesday evening there will be a young people's rally in John M. Greene Hall, Thursday morning and afternoon and Friday forenoon Edwards Church will welcome us as her guests and on Thursday evening will come the mass meeting in the First Church. Northampton is beautiful for situation with its guarding hills and its encircling river, and draws upon the whole Connecticut Valley to add to the charm of its setting. She is easily accessible from the western part of Massachusetts and from the south as well as from the adjoining States, while she has within herself the attractions of a college town. We may expect that some of the *alumnæ* of Smith College as well as many fond mothers of undergraduate girls will be drawn thither at the time of this November gathering. The women of Hampshire County Branch, led by Miss Clara Bodman, whose home is a well-known center for culture and good deeds in the city, and her able corps of assistants, are busy with their preparations for these three interesting days.

We offer here a few facts concerning some of the speakers, with their portraits. Others of equal note will be present as well as a group of missionaries in whom, as always, the occasion will center. The Golden Anniversary Gift and The Offering of Life will be ac-

Mrs. Law and Daughter

corded a prominent place on the program and the work of the year will be reported by the Board officers.

At the Young People's Meeting on Wednesday evening two of the most picturesque and interesting figures will be those of Mrs. Law and her daughter, Yau Tsit Law, who will act as her interpreter. Mrs. Law is the Chinese principal of True Light Seminary, Canton. She came from China to attend her daughter's commencement at Mount Holyoke College last June and is now keeping house for her in New York while she is doing post-graduate work at Columbia College. Miss Law is a Christian of the fourth generation. She received her early education at True Light Seminary and Canton Christian College. Now she is fitting herself to return to aid her mother in the institution of which she is principal. While understanding and speaking some English, Mrs. Law does not feel equal to giving a public address in our language, so she will speak in Chinese, her daughter standing beside her on the platform ready to interpret into English. These two interesting women attended the summer conference at Northfield this past season and made a great impression on Northfield audiences. Mrs. Law is said to be so eloquent that one gets a strong impression of the woman, her fine spirit and earnest purpose, even though not understanding a word of what she is saying. It will certainly be interesting for an American audience to see how an interpreter succeeds in translating the words and spirit of another person with whom she is in close sympathy.

Another visitor from the Orient, who is scheduled to speak at one or two sessions, is Miss S. Hiwale, who came from our Marathi Mission in India under the protection of Mrs. Theodore Lee. She is a graduate of our Girls' School, Ahmednagar, and is a member of

a Christian family well known throughout the Mission. Her uncle is Rev. A. S. Hiwale, who was educated in this country, being a graduate of Bangor Theological Seminary, and is a prominent Christian leader in Satara. He has the oversight of the outstations in this great needy district about seventy miles square. Miss Hiwale has been studying at Northfield Seminary and is now taking a nurse's training in Brooklyn. She hopes soon to return to India.

There is a strong probability that a representative of still a third mission field will be in Northampton. Miss Pavlova of Monastir, Bulgaria, has just arrived in New York after a long and wearisome journey across Bulgaria, through Austria and Germany to Copenhagen and thence over to Christiania. She came as escort and companion for Miss Delpha Davis, who has been compelled to return for health reasons. Whenever they crossed a frontier they had to leave a photograph and a thumb print and produce all sorts of certificates. It took fourteen photographs apiece to get them out of Europe.

This is not Miss Pavlova's first visit to America, as she came here for her higher education and has warm friends in New York State and elsewhere. For more than a score of years this trusted and efficient teacher has been connected with the Girls' School at Monastir. She speaks excellent English and has an attractive personality.

Miss Hiwale

Rev. Hilton Pedley

Rev. Hilton Pedley, of Maebashi, has been a representative of the American Board in Japan since 1889. He was born in St. John's, Newfoundland, and is a graduate of McGill Seminary, Canada. He is treasurer of Maebashi Station and has charge of the general evangelistic work in the district. Mr. Pedley is happy in his relations with the Japanese, as he seems to have an unusual understanding of their ideals and ways of thought. He is well fitted, therefore, to speak for all Japan and will give one of the principal addresses at an evening mass meeting.

Miss Annie E. Pinneo is the only one of our recently adopted Jubilee missionaries who can be at the meeting. She is a graduate of Oberlin College and has been for several years a teacher at the American Collegiate Institute in Smyrna, becoming so vitally interested in the missionary life that on her return she asked for and received permanent appointment. As she has been unable to go back she has spent the time in post-graduate study, which she hopes to continue during the winter in Hartford, Conn.

Miss Pinneo

The Woman's Board has been very fortunate in securing for an inspirational address Rev. Willard L. Sperry, pastor of the Central Congregational Church, Boston, and a member of the Prudential Committee of the American Board. Mr. Sperry is one of the youngest and also one of the most brilliant of Boston preachers. His father, Rev. Willard G. Sperry, was president of Olivet College, Michigan. Mr. Sperry took post-graduate work abroad, winning a Rhodes scholarship at Oxford the first year in which they were offered. He holds a Master's degree from Queen's College, Oxford, and from Yale University, and is a graduate of Yale Divinity School. He came to Boston from Fall River, where his first pastorate was at First Church. A young man, still in his early thirties, he makes a

strong appeal to earnest young people. He is an ardent believer in Foreign Missions and a strong and original speaker on this and other vital themes of our day.

Miss Fidelia Phelps and Miss Caroline E. Frost of the Zulu Mission, Miss Delia D. Leavens recently returned from North China, possibly Miss Amy E. McKowan of Japan, Miss Mary W. Riggs of Harpoot and Mrs. Ralph S. Harlow of Smyrna are among the missionaries who hope to attend. Miss Leavens and Mrs. Harlow are Smith College graduates and Miss Leavens has been supported in Tungchou by the gifts of the students. An interesting feature will be the introduction of a group of the Student Volunteers from the Connecticut Valley schools and colleges.

Rev. Willard L. Sperry

The general theme for the meeting will be "First, the Kingdom of God," around which central thought will be grouped the different sessions.

It is expected now that Thursday evening will be devoted to the consideration of the year's events in the Turkey Missions. Dr. James L. Barton will give the main address of the evening, setting forth the present situation. This will be followed by a Service of Recognition commemorating the "Triumph of Faith" in the lives of the missionaries and their "Armenian" friends in that land. Several missionaries will speak briefly on "When I Return to Turkey," and it is hoped that a Commission Service for Miss Pinneo will crown the session.

NOTE.—Extra copies of this number of LIFE AND LIGHT have been issued and will be sent free on application.—*The Editor.*

Editorials

The North China Mission has long been calling for reinforcements, and it is with joy that the Woman's Board of Missions adds two young women to the slowly growing number of Jubilee missionaries, both designated to this great and important field.

The Latest Jubilee Missionaries.

Miss Margaret Smith, whose home is in Vancouver, is a graduate of McGill University. She is the daughter of a Presbyterian minister, who is at present serving as chaplain of a Canadian regiment, in which both her brothers have enlisted. Miss Smith has had experience in teaching and in church work and will prove a welcome addition to the little circle at Tungchou, where it is probable she will be located after she has given the requisite time to language study at Peking. She expects to sail November 2.

Miss Smith

Miss Grace M. Breck, now of Portland, Ore., is an Eastern girl in her education and associations. She is a graduate of the New Jersey State Normal School as well as of a business college in Philadelphia. Miss Breck assisted Dr. Trumbull, editor of the *Sunday School Times*, for several years as private secretary. She has also had some experience in teaching. Her location has not been definitely decided, but she will find her place in "The Great White Field," perhaps as an evangelistic worker.

Miss Buck

It was a happy coincidence that Mrs. D. Z. Sheffield, who with her husband was for so many years in Tungchou, was present at the meeting of the Executive Meeting where these two new missionaries were adopted and shared in a special way in the thanksgiving for the rich gift of these two lives now dedicated to the work in China.

Personal Notes.

After a brief stay in Boston, Mrs. Sheffield with her daughter, Mrs. William B. Stelle, and Mr. Stelle, of Peking, left for the West, stopping for the American Board meeting in Toledo. Thence Mrs. Sheffield will go on to spend the winter in Honolulu.

Miss Delpha Davis, Miss Mary Matthews' associate at Monastir, arrived in New York, September 30. Miss Davis left Monastir in July, but was delayed for several weeks in Sofia, coming home via Germany and Norway. She is now with her family in Cedar Falls, Iowa.

Rev. and Mrs. P. B. Kennedy, long delayed in returning to their own field and work in Albania, sailed October 9, for Salonica, to assist the busy missionaries there till such time as the storm cloud of war shall pass.

Miss M. Louise Wheeler of Sholapur, India, has been called to this country by family circumstances and expects to arrive in Vancouver about November 18, coming in company with Miss Belle Nugent of Satara, who returns for regular furlough. Fortunately, Miss Adelaide Fairbank, who went out a year ago to help in the Admednagar Girls' School for a year, is on the ground and can assist in the work at Sholapur, thus relieving Miss Mary B. Harding, who has just returned from her furlough year.

Miss Fanny E. Griswold (W. B. M.) and the Misses Stowe (W. B. M. I.) have returned to their work in Japan. Rev. T. W. Woodside sailed for West Africa, September 7, leaving Mrs. Woodside in this country to care for their invalid daughter.

Secretary Brewer Eddy, who has been in the training camps of England and Scotland for six weeks assisting his brother Sherwood in evangelistic work among the soldiers under the direction of the British Y. M. C. A., arrived in New York, October 6, by S.S. Adriatic, bringing thrilling accounts of his experiences.

As we go to press word has come of the death in Hartford, October 5, of Dr. J. P. Jones, for over thirty years a missionary of the American Board in the Madura Mission and widely known as a writer of authority upon Indian life. Tributes to this life, so devoted and so useful, will appear in the November *Missionary Herald*.

The situation in Mexico clears only slowly. Rev. A. C. Wright, who was in Chihuahua a few weeks ago, returned to El Paso just

before the raid on Chihuahua City by the Villa forces. Letters received since that occurrence report that none of the mission property was destroyed and no one of the native workers was injured. Miss Mary F. Long is in El Paso with the other members of the mission, while Miss Dunning of Parral is in Los Angeles. Matters are still so unsettled that it does not seem best for the missionaries to return for the present.

Mrs. Price, whose death in Paotingfu, China, August 2, has already been recorded, was for several years a member with her husband of the Oberlin Band which went to China in 1883 and was therefore among the founders of the Shansi Mission. Later they were transferred to the Micronesia Mission and served at Kusaie and at Guam. They were released from the American Board in 1907, but returned independently a few years later and have been most helpful in assisting the missionary circle at Paotingfu.

Mrs. Francis M. Price.

Mrs. Price will be remembered as a very acceptable speaker in Woman's Board meetings, where she rendered much help during her years in this country. Mr. Price plans to remain and carry on the branch of work which they have just successfully started,—a mission among the military and official classes near the East Gate of the city.

Patrons of the missionary publications of our denomination will now need to learn a new name for an old and well-beloved pamphlet. This is none other than the American Board Almanac, which will unite with itself for 1917 the Prayer Cycle published heretofore in separate form. The new Year Book of Missions will be somewhat larger than the Almanac and will contain many illustrations as well as the useful data which have made it indispensable to missionary leaders. Twenty-four extra pages will contain the names and stations of all the missionaries of the American Board, men and women, with bits of information about their fields,—the whole prettily bound and easily consulted. It may be had for ten cents plus a two-cent stamp for postage, a merely nominal price in these days of well-nigh prohibitively expensive bookmaking. But the Boards desire to introduce this publication to a host of new Congregational friends as well as

The Year Book of Missions.

to retain a place in the old homes where it has been a welcome visitor for many years. All the Woman's Boards share in this enterprise,—the Woman's Board of Missions having become responsible for 3,000, so please order of Miss Hartshorn. Ready now.

A Double Response.

Some months ago Miss Elizabeth Johnson asked for a wheel chair for the use of the Woman's Hospital at Ahmednagar. She is very grateful for the knowledge that two chairs have been received and forwarded by Mr. Hosmer, the generous donors paying transportation charges. We hope the busy doctors will stop long enough to snap two grateful patients out for an airing and send it to us! Miss Johnson, who has been slowly recovering after a surgical operation, is looking forward to a return to her work as soon as her strength will permit.

Uduvil's Corner-stone.

The new dining room for the Vernacular School at Uduvil is already finished, and we hear that the new English building is under construction. Miss Susan Howland turned the first spadeful of soil and others followed. The plan is to lay the corner-stone during the visit of the deputation from the American Board which was sent to participate in the Centenary Celebration of the Ceylon Mission. Miss Bookwalter writes, "We shall ask Mrs. Edward Lincoln Smith, the representative of the W. B. M., to lay the stone." The little band of teachers are especially happy in the restored health of the principal, Miss Bookwater, who is now able to resume the direction of this big school, with Miss Hastings, Miss Lucy Clarke and Miss Hoffman as her willing associates.

Recruits for Life Tasks.

Of the five propositions contained in the Tercentenary Program, which Secretary Herring characterizes as " the greatest piece of team work which we have ever undertaken," one is outstanding in its close relation to our missionary societies. It follows naturally after the consideration of the first two: To Proclaim Pilgrim Convictions in the Terms of Present-day Thoughts and Deeds, and To Add 500,000 to the Membership of our Churches. This third proposal, To Increase the Number Enlisting for the Ministry and for Missionary Service, or Finding Recruits for Life Tasks, is really what the Jubilee Increase Campaign

of our own Woman's Board means,—An Offering of Life. Nor is it simply applicable to the Fifty Jubilee Missionaries for whom some of us are seeking with desire and with searching of heart. No, every one of the 25,000 new members of whom our auxiliaries are in quest is a Recruit for a Life Task,—the most imperative and the most rewarding task of all time and of all nations, the building up of the Kingdom of God on this earth. Let us bear still more constantly upon our hearts this Campaign of our Jubilee Year as we join hands with the larger forces of the Congregational communion in the Tercentenary plans, and let us seek humbly, but devoutly and with full hearts, to use every particle of our personal influence, our gifts of time and of prayer, during these next months to find these Recruits for Life Tasks and to thrust them forth by God's grace into the needy, needy places committed to our care. What could make our own Thanksgiving season more joyous than to be used of God in the finding of one such new laborer?

Changes at Inanda.

We may well give special heed to our growing work at Inanda, South Africa, in these days, which are certainly eventful in the history of that school. The past year has been one of marked changes for Inanda. All are familiar with the fact that Mrs. Edwards, the first missionary adopted by the Woman's Board, is still at her post and active in the general work of the station in spite of her advancing years and the blindness which has been creeping upon her. For many years she has not undertaken to carry the direction of the educational work of the school which has been in the devoted, efficient hands of Miss Phelps as principal and her associate, Miss Price. Miss Price entered the Mission in 1877, Miss Phelps in 1884. With unremitting labors they have served the cause of Christ at Inanda in all these years since then. They have left a deep impress upon the people, and Miss Phelps, as principal, is loved and honored by large numbers of her daughters who have passed through the school, felt her moulding influence and gone on to family life or educational work elsewhere. One of the latest recruits in the Mission wrote of Miss Phelps's anticipated return after an absence when she visited our work in Rhodesia, and she expressed wonder whether the African girls who come under her care would ever look forward to her return with the

eagerness which was being shown by the Inanda girls of to-day who were watching for Miss Phelps to come back. That joy soon gave place to the pain of parting, when Miss Phelps and Miss Price said good-by as they were returning to this country for furlough. The past year has not only been marked by their withdrawal from the school work, but by the coming of Miss Evelyn Clarke to take up the duties of principal. Two young ladies have joined the Mission, Miss Kielland and Miss Carter, and when language study is finished will be ready to undertake the active work at Inanda.

A great and growing work calls for improved facilities, and through the Golden Anniversary Gift this need is being met. Our New Haven Branch is providing an industrial building, where domestic science training and other industrial work can be conducted. This they wish to make a testimonial to Mrs. Edwards, who is supported by that Branch. A new dormitory for this school, making it possible to receive more pupils and meet Government requirements as to space and air, is also being provided through the Golden Anniversary Gift, the New York and Vermont Branches having undertaken to raise the needed funds. We look forward to a period of enlarged usefulness at Inanda, which will be the worthy and natural result of the devoted labors of those whose lives of service have been put into this sphere.

K. G. L.

This Number's Contents.

Are you going to be in Northampton, Mass., November 8–10? Then read "Who's Who at Annual Meeting" and become acquainted with a few of the speakers who will help to make that occasion a notable one. Are you compelled to remain at home when you long to be one of the company of delegates on the day when the tribes (Branches) make their annual pilgrimage? Then rejoice that at least you can have a part of the meeting in this pictured form.

Are you planning a Thank-offering meeting in your local society? Make a point of reading Mrs. Howland's beautiful "Song of Ascents" in these pages, given to our readers in this form rather than as a leaflet, to insure a wider hearing. Are you using *World Missions and World Peace?* Find in the article "The Whirlwind Harvest" one explanation of the sorrowful state of the world to-day, written by one who spent last winter in Europe and who speaks out of a

full heart. Are you a Branch officer or a junior leader? Seek in the Council Page, in the Junior Department and in the Book Table for suggestions to aid in your daily task.

Have you renewed your subscription to "Life and Light," or have you added it to your magazine list for 1917? It is a Campaign document. Planning to do without it is poor economy. Send sixty cents to Miss Helen S. Conley before November 10 and save her the trouble of asking for your renewal.

Miss Mary Metcalf Root, soon to return to her work in the Madura Mission, sends the following tribute to the work of Indian women:—

Indian Women and the War.

It is a satisfaction to know of the loyalty of the Princes and leading men of India to the British Raj. They have fitted out hospital ships, contributed large sums of money, and many of them have gone themselves to the front. Let us also remember what the women of India have done, and are doing, in this world catastrophe.

One memorable day in 1915, in the city of Madura, a number of Christian and Hindu ladies assembled at a Mission bungalow to express their loyalty and devotion to the British throne. A thoughtful paper on the war was read by a Christian lady, the wife of a barrister. A Hindu lady, also a barrister's wife, in a short paper spoke of the Maharani of Vizanagaram, and others, who had successfully organized many Indian ladies in loyal service. She said, "We, the ladies of this ancient and historic city of Madura, would be failing in our duty if we do not take part in movements of this kind and express our sympathy and loyalty to the British power." She then proposed the following resolution: "That the Hindu and Christian ladies in meeting assembled sympathize with and express their loyalty to the British throne in this time of great stress. That as true-hearted women they desire to see righteousness prevail in all lands. That they hope for the success of the British arms and the restoration of peace throughout the world. That they offer their services to help in any way which may be needed." This was carried unanimously.

The National Anthem, which had been rendered into the vernacular by a leading Brahmin lady, was sung; music by various ones brought the proceedings to a close. Later an organization was formed and

money and clothes were contributed to the war. There have been similar efforts on the part of India's women all over the land.

In response to the appeal of the British Women's Hospital for a building for paralyzed and disabled soldiers and sailors, to be called "The Star and Garter Home," Her Highness the Maharani of Nabha, Her Highness the Begam of Bhopal, and others, have sent substantial help. Her Highness the Maharani Idar cabled: "I am gratified that your committee have so thoughtfully allowed your Indian sisters to associate themselves in your scheme. They can count upon my sympathy and support. Subscription follows." These royal ladies have also consented to become patrons of the hospital.

Indian women are awakening to visions of a common brotherhood united by sympathy and effort, and their natural warm-heartedness and courage are showing to good advantage in these troublous times. There are conspicuous examples of talented and famous women in India, and now women of all classes are coming out from the narrowness of ages into a broader life. Unions and clubs for the betterment of women are being formed—India's women are looking, many of them, to the Western women for inspiration and encouragement. May we not fail to reveal the highest and best to them.

The Offering of Life.

Early October is too soon in these days of extended summer vacations to report great activity in the Jubilee Increase Campaign, so that our page has dwindled to a paragraph. But news of wise plans in many of the Branches for gathering this harvest have reached us and from a few have come reports of actual gains accomplished during the summer and early fall.

At the Vermont Branch meeting, September 26–27, some excellent charts were shown by Mrs. George S. Mills, and all the emphasis of the beautiful days at Woodstock was placed upon meeting the apportionment of the Branch, both in the Golden Anniversary Gift and in the Offering of Life,—the greater gift. The Home Secretary of the Berkshire Branch, Mrs. Dwight Pratt, gleefully reports, "We have an auxiliary in every single church in our territory except one and we are going to have one there! Even up on the top of Mount Washington (not *the* Mount Washington) there is a tiny society and Carolyn Sewall's sister is the president."

Closing Days in the Treasury.

When these words are read the Board year will have closed, but as they are written there is anxiety in the treasury lest we may not have enough money in hand on October 18 to carry next year's work without some reduction. The tabulated statement below shows the figures with which we begin October. There was only a slight gain for the regular work in September, in spite of a number of generous gifts from members of the Executive Committee and other friends, but one of our larger Branches was not heard from, and we earnestly hope that it and the others will send increased amounts on the 18th.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM SEPTEMBER 1–30, 1916

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	TOTAL				
1915.	$14,400.93	$1,385.00	$15,785.93	$2,138.06	$37.00	$50.00	$18,010.99
1916.	14,637.70	1,253.80	15,891.50	1,879.18	202.00	66.08	18,038.76
Gain.	$236.77		$105.57		$165.00	$16.08	$27.77
Loss..		$131.20		$258.88			

OCTOBER 18, 1915, TO SEPTEMBER 30, 1916

1915.	$107,924.11	$13,430.99	$121,355.10	$33,721.01	$2,181.33	$16,878.57	$174,136.01
1916.	105,741.00	6,013.72	111,754.72	43,725.27	2,949.92	16,628.59	175,058.50
Gain.				$10,004.26	$768.59		$922.49
Loss..	$2,183.11	$7,417.27	$9,600.38			$249.98	

RECEIPTS FOR REGULAR WORK AND BUILDINGS JANUARY 1 TO SEPTEMBER 30, 1916

Counting on Apportionment for 1916.				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	Total	From Individuals.	From Other Sources	
$82,046.57	$5,205.29	$4,819.12	$92,070.98	$18,849.13	$14,159.37	$125,079.48

A Song of Ascents

"There let the way appear
Steps unto heaven."

By Sara B. Howland

After more than thirty years of fruitful work in Guadalajara, Dr. and Mrs. Howland were transferred by the redivision of the Mexico field to Chihuahua. On their return from the Latin American Congress at Panama, last February, they were not able to reach Chihuahua and have been in the United States during these past months. Now, however, they are hoping soon to return to their adopted land.—*The Editor.*

IT was early morning in Manzanillo when I carried my Spanish Bible to the foot of the steps. We had reached there the day before, after a dangerous journey, only to find that no American steamer would sail from the port for weeks to come. How could we endure the complete isolation? The road was cut off behind us; that town was famed for heat and tropical pests; the food and water supply was failing; crowds of Carrancistas were entering by land and sea, and hordes of Villistas were on the other side of the bay. It was a dismal outlook.

The kind American Consul had given us the secret of his own boarding place, away from the noisy hotel, and we were glad to climb to a little house, set upon piles on the side of the mountain, near the entrance to the grounds of the English engineer who built the wonderful breakwater. In front of us was the marvelous bay, where whales and sharks and brilliant fishes could be seen; beyond were the mountains, green and gold and purple in the distance,—mysterious depths into which disappeared flocks of tropical birds, pink and white flamingoes, the blue heron and the pelican of the wilderness, "every one with his mate."

Mrs. Howland

Behind me rose a flight of stone steps leading to the terrace where stood the house with its broad verandas and its English-Mexican garden, awakening memories of happy days "before the war." It was a beautiful spot in which to read the morning lesson, and I sat down upon the lowest stair under the shade of a palm, and opened the Book.

The place was in the Psalms, for there one always finds inspiration. In our six months of earthquakes no prophet had given us such a "firm foundation" as David, and he also understood every aspect of our five years' revolution. A glance at the page before me brought a quick appreciation of the touch of nature and of personality. Sure enough! I had opened unconsciously at the first "Song of Ascents," the One Hundred and Twentieth Psalm. In the Spanish version it is even more vivid, "The Song of the Steps." Here David and I were together at the very bottom.

"Woe is me, that I sojourn in Meshech-anzanillo,
That I dwell among the tents of Kedar-arranza!
My soul hath long had her dwelling
With him that hateth peace.
I am for peace,
But when I speak, they are for war."

Indeed, we had good reason to be miserable, and David had complained first! He was mounting up to Zion, but he was determined to make his moan on the way, and tell the Lord his sorrows before he started. He had established the precedent, so it was all right for me to make "a great mourning." Indeed the very structure of life was undermined, destruction and famine were in the beautiful city where our home had been, we were not able to move either forward or back, and, more than all, were dwelling continually in the atmosphere of war. We were for peace, longing and praying for it, yet the years were going by and it did not come. It was heartbreaking, and our way seemed as blind as that of the yellow caterpillar at my feet, traveling ceaselessly up and down the steps. David felt that way too, when he said that he was "like a worm of the dust."

But in a moment came the remembrance that David always came out of his depths, and that I might learn from him. It would add a new flavor to the quiet hour to mount the steps with him day by day, only one at a time. To-day I might mourn for lost hopes and plans, and then to-morrow I would go where David led. I would not look ahead upon the page. A bookmark should cover the coming step, and I would take only the day's message. To-day I might touch the lowest depths of discouragement.

More than thirty years of life had gone into the development of the work now behind us forever. How much the beginning had been to us! There was the little gray church built with money from dear friends. There was the college with its gymnasium, pride of our hearts, its chapel with the stained windows toward the rising sun; the tall eucalyptus trees, which we had planted; the ivy starting on the walls; the library with its few choice volumes. No one else could ever "care" as we did. "An inadequate plant" it was, after all was said,—pitifully small, but full of the hopes of long years.

And the people loved it too. How the boys shouted on Founder's Day and piled up the wreaths until one was buried under them, and how the mothers said, when a boy baby came, "Here is a new pupil for the Colegio Internacional, at your service," and the old fathers from the villages sat enraptured while their sons pronounced brave words of joy in their new ideals, of aspiration for their country, of love for their teachers and for the friends who made the school possible! Always above waved the two flags of our love, American and Mexican, placed there by loyal Mexican friends, and Washington's portrait was decorated in the same way as that of Hidalgo, with true Spanish courtesy, and he was saluted with many a graceful gesture.

Now what misunderstandings had arisen, what bitterness it was to feel that some of our pupils thought we had failed them in their hour of need; that, after all, we Americans had *meant* to add their beautiful country to our own. The dream of years would never be fulfilled, the college boys were marching on the field, in opposite directions, exposed to temptations of every kind. If the time of peace ever should come, a new set of workers, trained in a different school, to whom our cherished traditions were as nothing, would change all that had been so dear, because they would *think* they knew a more excellent way. There was the Corona Institute, too, with all its history older than that of the college, its belongings scattered to the four winds of heaven, its girls wanderers, its teachers mourning for the days that were. "Woe is me!" One day at least was mine for the burial of cherished hopes—the to-morrow was hidden from sight.

How joyful that there is always a new day! The next morning came and I mounted one more step, and then there was David's message: "I will lift up mine eyes unto the mountains." There they

"I will lift up mine eyes unto the mountains"

were, across the tossing waves, beyond the hot city and the noisy barracks of the soldiers, tall and shining and steadfast in the morning glow, under a sky as cloudless as that of a New England June.

It was a true word, that of David. "From whence *should* my help come?" Not from men, certainly, for everybody knows that they are turning the world upside down. It was to be from the heights, and I had not cared to look up. How could I have failed to remember that we had gone "in" and "out" for long years, amid manifold experiences of peril and weariness, and every moment we had been "kept," and all had been a blessing? Why were we faithless about the onward march? The promise said, "From this time forth and even for evermore."

The third morning was the Sabbath and a step higher. Of course David was all ready.

> *"I was glad when they said unto me*
> *'Let us go into the house of the Lord.'"*

So was I glad, once, in the little gray church, and I was glad then that the tribes were still going to worship God. The young pastor would be in his place and a few faithful ones would assemble to pray for the peace of Mexico. "They *shall* prosper that love thee." They may be tempted, they may suffer, some may fall, but strong souls will keep the altar fires burning. "For the sake of the house of the Lord," present or absent, "I will seek thy good."

It was not surprising that the next step higher brought another

call to look up. Both David and I had had a little downfall because we got to thinking about the sins of our neighbors.

> *"Our soul is exceedingly filled*
> *With the scoffing of those that are at ease,*
> *And with the contempt of the proud."*

Always have there been those who, from their places of selfish enjoyment, have frowned upon mission work. "The people are not worth the sacrifice," they say. "See how the fabric of your dreams has crumbled. Here, men have been treacherous. There, they have been cruel. They serve God for the rewards they may get; they fail at important crises. Now we see the failure of missionary work—of Christianity."

We may not always answer these criticisms. We know the faults of our people, and we bitterly repent of our own. With the watchful eyes of the servants of the King, we will still look upward "*until* He have mercy upon us."

It is not like David to be depressed long. His nature was too buoyant; he was too full of enthusiasm. This is why he was "after God's own heart." The very next day, he was a step higher and remembered how he had been delivered from adverse circumstances and angry men, and praised God because he escaped from the snare. How could I, too, have forgotten? If the Lord had not been on our side, what would have happened when the angry mob came surging up the street? If God had not protected us, how could we have been safe that long day when the cannons roared outside the gates, when the dead lay along the familiar street,—even on the dear old "Street of Delights"? In all the turmoil not one of our band was harmed, not a particle of our property was destroyed by willful outrage. In all the history of the Mexican revolution we had not known of any missionaries who had suffered more than the common sorrows of war, simply their share of the trials of the people whom they loved. They had been cared for by loyal Mexican friends, their property protected at all cost, their counsel sought, their affection appreciated, even when their people could not always understand the American attitude. How could we forget that our help had been "in the name of the Lord," in the common love of the Master

who had formed such a wonderful bond between those of different nations?

So the time went by, full of unexpected joys in the daily revelation of tropical beauty and in the acquaintance with new and interesting people. I hoped not to stay to reach the top of the steps, but still I mounted upward. With longing eyes our little party watched the signal tower on the mountain behind us. Almost daily we climbed the rocky steep and talked with the lonely watchman.

Never before had we felt the majesty of the departing day as when we saw the ball of fire descend slowly into the dark waters of the Pacific. With uplifted arm stood the watchman, and as the last ray vanished beyond the verge he struck the great bell which pealed out good night to the port.

"Sunset and evening bell, and after that the dark,"

but beyond the bar was the Pilot, strong to guide through the dark ocean waste.

It was now only a joy to climb the upward way, and when the top of the ascent was reached, on the fifteenth day, I was ready for the broad vision and glad to stay there all through the rest of the Psalms. What a glorious sweep was before me, the whole range of mountains in view, just as the Lord is round about His people; the great sea, as deep and unfathomable as His mighty purposes. The signal gun sounded again and again for the coming of the gray English vessels, the black gunboats of the Mexicans, and at last our own strong battleship flying the flag of our country and bringing wireless messages from the outside world. Not yet was our release, however. Not until I had had plenty of time to sound the "high praises" did the good passenger steamer receive us and bear us to the homeland.

Before this time I had never understood the wealth of exultation in the closing Psalms. It stirred my very soul, as when, in the "Hallelujah Chorus" of *The Messiah*, the whole orchestra and the great organ and the chorus of men and women united in a burst of praise that seems to inundate one's whole being in waves of harmony.

So sang David, with all his might, Hallelujah, praise the Lord, angels and stars of light, winds and waters, mountains and all hills. "Let the children of Zion be joyful" and "exult" and sing and

dance and "praise His name" with timbals, trumpets, harps, and viols. Let it be a *new* song, not yesterday's; and upon the high-sounding cymbals. The Lord is going to loose the prisoners, He will gather up the outcasts, He will heal the broken-hearted, He will make peace in the borders. Hallelujah, Amen!

Then, after David had fairly run away with himself, we may imagine that he sank down, exhausted, and exclaimed, "*I* haven't any more breath! If any one has, let him keep on shouting. It is your turn now. Praise ye the Lord."

This has been a year of trial for Christian workers in all lands. The forces of evil are at work and some of the missionary strongholds have fallen. Sorrow and disaster have been the portion of some of the Lord's own beloved, and we cannot ignore the pain of the world. But we know that victory will come at last through the mighty forces of love. Ours must be the unconquerable hope that is born on the mountain top of a triumphant faith.

Already there are wonderful things for which we should praise God. The whole heart of humanity has been bound together by new ties, wrought from suffering and from sympathy. New worlds of thought and experiences are in the making; mighty problems are on the eve of solution; and from every nation and tongue and clime souls are pressing forward, bound for the Kingdom of God.

We read in the lives of the saints of their preparation to "make a good confession." Let us, then, as workers in the wide field, learn David's secret and prepare ourselves to "make a good Thanksgiving" this year.

Let us remember the question asked by the man named Help, when he found Christian floundering in the Slough of Despond:

"Why did you not look for the steps?"

In the coming days let us take our Bibles and again "look for the steps." Let us mount them day by day, letting the words of David recall our own peculiar experiences. If we do this faithfully, we shall be sure to reach the summit where we shall see the Delectable Mountains, height upon height, and shall be ready to join heartily in the grand "Hallelujah Chorus." Then shall we be fully prepared to bring our offerings of time and money, of love and service that we may help to hasten the coming of the Prince of Peace.

The Whirlwind Harvest

By E. R. A.

The writer of this article, the second in the series intended to supplement *World Missions and World Peace*, sets forth the view that "The Conquest of Europe: West" having been accomplished by physical force, the natural sequence is the present struggle between military and spiritual ideals.—*The Editor.*

Whatsoever a man soweth that shall he also reap.—*St. Paul.*
They sow the wind and shall reap the whirlwind.—*Hosea, the Prophet.*

WE are living in days of such cruelty, such treachery, such wide-spread desolation and mourning as the world has never seen before. We feel that all the foundations are moved, that international trust is impossible, that our neighbors may be spies, and that passions more cruel than those of wild beasts may spring up in any one of us to terrify and to torture. We know that never again in our lifetime can the world settle down into a quiet routine of peace and security, never again for many generations can men feel that the Christmas song of "good-will among men" finds its echo in all Christian hearts. It will be long, long indeed, before the animosities and suspicions engendered in these fatal months can vanish.

Truly it is a reaping of the whirlwind. I need not repeat the stories which our journals and magazines bring to us every day. But here we do not, cannot, realize what these stories mean. In Europe the cloud of war rests everywhere, even far from actual fighting. Here, our young men are busy as usual with all sorts of occupations, industrial, commercial, agricultural, intellectual. There, all of military age are in uniform, under orders, hurrying hither and yon on some martial errand. Think of an ambulance discharging twenty boys, fine manly fellows, every one with both feet amputated, frozen in the Alpine fighting! Think of the blinded, led by children, or brothers in arms, eyes put out by fragments of shell, of the many who have lost arms or hands! To see a squad of recruits marching to the station, on the way to the front, wives and little children and old mothers keeping alongside, and to know that they will not all come back, this is a grievous sight. To see the women in fresh mourning, the grief-stricken faces, the hungry children

whose fathers are at the front, ah, it pulls at one's heartstrings! To be among the refugees, driven from homes and farms, to live among strangers whose language they cannot speak, with scanty occupation, given only a meagre pittance for food, with no certainty for the future, with a continual anxiety for their men, all in the army, is to feel a touch of the misery brought to many innocent. Yet this is not the war, it is only the shadow, the fighting is hundreds of miles away.

The pitiful, unthinkable waste of human life and of the results of human toil and invention is like the devastation wrought by a whirlwind. How many generations must be stunted and burdened for the lack of what has been destroyed in these terrible two years! How many lives will be pinched in carrying the load of taxation to pay for all the cost of this ruin! How much poorer is the world for all the beauty and the riches destroyed!

And all this, which no words can paint, which no mind can conceive, is the work, not of savages, they could not do such things, but of so-called Christian nations. Small wonder that men ask "Is your God dead that such powers of evil rule the earth?" They say that Christianity is proven a failure; and the non-Christian nations look on in amazement, asking, "Is this the outcome of the religion of Jesus, the meek and loving Man of Nazareth?"

What does it all mean? What is the source of the conflict? Here is our answer: men and nations have sown the wind, now they are reaping the inevitable result, and in the whirlwind the innocent are carried away with the guilty.

Mrs. Mason entitles the third chapter of her book, "Conquest of Europe: West," and wisely. The great movement which brought under the banner of the Christ the ancestors of one of the nations fighting to-day was truly a conquest, not a conversion. A conquest does not mean a change of heart, but, almost inevitably, pride and arrogance on the one side, bitterness and resentment on the other, a sowing of the wind, sure to bring a direful harvest, sooner or later. Read again this Chapter III and notice how far from Christlike were many of the men and methods of the "conquest."

Of a few of the early missionaries, of Patrick, of Columba, of Augustine, and some others we read only of deeds and words worthy of the pure and loving teaching of our Master. But very many who brought

the good tidings were seeking self-advancement and dominion just as truly as those who came under military banners. Many tares were sown with the wheat, and their evil harvest has been manifest and reproducing and multiplying itself through all the centuries. A noted German author has written a series of historical novels, giving pictures of the life and civilization of his people at intervals of two or three centuries from the Christian era till to-day. Reading these stories, by one of her own sons, one sees clearly that Germany has never been in the deepest sense a really *Christian* people. The same thing is true of the other nations of Europe. Is it not true of us to-day?

Christianity a failure? But Christianity has never yet been tried. The world has never yet seen a nation which even pretended to govern its policies, foreign or domestic, by the teaching of Christ. Have you ever known even a community where the Golden Rule had complete, effectual, unquestioned sway?

Has God forgotten His world? Does He no longer listen to prayer? Is He indifferent to the cries of anguish from the wounded on the battlefield? Does He turn away from the widows and orphans, uncounted by any human power? "Is His hand shortened that it cannot save, or His ear heavy that it cannot hear?"

No, no! a thousand times no. Just in these distressful days the Father is near His children, suffering in their pain, grieving in their grief, longing to help and to heal. To me, this conflict, so terrible, so unprecedented, so devastating, proves absolutely the presence and watchful care of God. He has so made us that we are bound by certain laws, as of gravitation, of hygiene, and the like. If we disobey the laws we must surely reap the results. Just as truly we are subject to laws of the spirit, individual and social, and disobedience brings a terrible penalty. He has revealed these laws plainly in the teaching and the death of His Son. We have not obeyed, either as individuals or as nations. Now, that we may learn the lesson, we must see what follows when we neglect His precepts.

We have lived as though the words "Whatsoever ye would that men should do to you, do ye even so to them" were merely a gentle, friendly advice to be followed or to be set aside according to our whim. Now we are learning, at terrible cost, that it is absolute,

unvarying law, fixed as the law of gravity. The only possible way in which men can live together helpfully and joyfully is to love the neighbor as the self. Thus far we have not tried to do that, it has not even been our ideal.

Now God seems to say, in roar of cannon, and shrieking of shell, "Oh, my foolish, wilful, selfish children, see what it means to live for one's self alone, for one's own country alone. This is the normal outcome of selfishness. Will you not now learn the better, the Christ-like way?" Will the nations heed His call? Are we learning here in America, we women in America, are we learning that only in loving our brothers, our fellow-men even as we love ourselves, only so do we deserve "a place in the sun"?

We read of the suffering and the heroism of men and women across the sea and our hearts burn with admiration and pity. What can we do to help? Is it right and Christian to go on our way, as did the priest and the Levite, neutral, on the other side? Ought we not rather to be aflame with a righteous indignation, a wrath that shall burn away from our souls all selfishness and sordidness, which will give us no peace till we, too, share the burden to our utmost ability? A wrath that condemns all treachery, all cruelty, a wrath that is really the other aspect of Christian love, the love that feels a wrong to the neighbor as if done to one's self.

Let us learn, and let us teach, by word and act, the royal law, "Thou shalt love thy neighbor as thyself." Let us send teachers and missionaries to spread the divine message. Let us turn our hearts and longing away from things temporal to things eternal. So many treasures have gone up into smoke in this struggle; let us seek treasure in heaven. Only when Christian women give themselves wholly to *World Missions* shall we rejoice in the coming and abiding of *World Peace*.

While our work needs reinforcing, while we need more funds to carry it on, these needs are secondary. The one primary need is prayer. We go out to fight against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places; and for that service, for that warfare, if we are to be strong, it must be you at home who will make us strong. As long as your hearts and hands are uplifted to God in earnest supplication, just so long will victory be ours.—*F. Howard Taylor*.

Board of the Pacific

President, Mrs. R. B. Cherington *Editor*, Mrs. E. R. Wagner
Headquarters, 417 Market Street, San Francisco

Glimpses of Our Annual Meeting

PREPAREDNESS FOR WORLD CONQUEST

So read the subject offered for consideration for the forty-third annual meeting of the Woman's Board of Missions for the Pacific held in San Francisco, September 6. From Morning Review to Evening Review, everything was couched in military terms, moved off with military precision, and left a tired but enthusiastic regiment at night to catch the last boats and trains.

The Recording Secretary's report was "The Year's Campaign," the Treasurer's was aptly called "The Sinews of Conquest," and the Foreign Secretary with both backward and forward glances brought all together under the caption, "Capturing the Future."

The business over, a splendid feature of the morning was a round table, called "Around the Council Board," presided over with snap and vigor by Mrs. James H. Lash, the president of the Southern Branch. The fine new plans for Sunday school work were given by Mrs. E. A. Evans, summer camps and manuals were vividly portrayed by Miss Elisabeth Benton, and mission study and thank-offering plans were unfolded by others. We were so fortunate as to have Mrs. Paul Raymond to present the great book of the year, and then we certainly were ready for our Haversack Lunch.

The afternoon was a most tender time with such messages as these: "From the Firing Line," by Miss Nina Rice of Sivas; "The Crusade for the Children," by Mrs. F. P. Beach of Foochow; and the Mustering-in Service for Miss Bertha Allen under orders for the Foochow Union Kindergarten Training School.

The great address of the evening was "Missions as a Preparation for Internationalism," by Rev. Albert W. Palmer of Oakland. It was a masterly exposition of a most timely subject, and the audience which had listened with rapt attention went out to wish every inhabitant of the Pacific slope had been within reach of the eloquent appeal for humanity and brotherhood.

M. H. W.

OUR CHALLENGE FOR 1917

Delightful as were the exercises of the morning, they paled before the great human interest that centered in the participants of the afternoon's program. Rarely does a group of missionaries at a meeting represent such a variety of experiences. There was Mrs. Frederick Beach, returning after a year's furlough to the Foochow Mission, China. Her enthusiasm to go back, with a full knowledge of experiences awaiting her, meant far more than the cheerful untried expectancy of the first outgoing. To look at her beaming face one could easily believe that for the pure joy of living one should seek Foochow with all possible speed.

Mrs. Beach's interest in Foochow was contagious when she gave the history of the Union Kindergarten Training School, with which we are associated with the Anglican and Methodist Missions. After a circuitous course like a winding river, with many impeding obstacles, we seem to be approaching a shining vista. A site for the buildings, which has been one of the most serious obstacles, is now possible of attainment and is seemingly ideal for the purpose. Trees, a picturesque pond and rockery, good air, proximity to the American Board Compound and to the homes of the higher class Chinese combine to make the choice acceptable to all concerned and is an opportunity rarely offered to foreigners in a land where the acquirement of property is almost impossible. It will cost money of course, and we feel that this is to be our challenge to accomplish something big this year. For years we have held in trust the two three thousand dollar gifts contributed by loving friends for kindergarten buildings in Foochow in memory of Mrs. Porter and Mrs. Susan M. Farnham, and we will rejoice when these tributes to the beautiful lives and work of these loved women can become active forces in bringing life and light to China's little ones.

Another strong bond of interest with Foochow just at this time is Miss Bertha Allen. If this Southern California girl, our latest appointed missionary, needed to have her hopes and spirits braced as she too sets sail for Foochow (but for the first time), she could not be more highly favored than to have Mrs. Beach as traveling companion; but she stands in no need of outside props. With a calmness

of determination, beautiful in its directness, she has set her face and mind and heart toward Foochow, confident that the call has come to her to take up our work there in the Kindergarten Training School; and we feel just as confident in our choice of her. We would have been so happy to have her commission service in San Francisco, but that would have been asking too much of her friends and church in Pasadena—so we had a very beautiful recognition service. Mrs. James H. Lash, president of the Southern California Branch, presented Miss Allen to the members of the W. B. M. P. with the assurance of the glad willingness with which she goes, and the challenge to them to give their best in money and prayers to match the best, which mothers and girls are giving at our bidding. Dr. H. H. Kelsey, Pacific Coast Secretary of the American Board, made formal recognition of Miss Allen as one of the Board's workers, assuring her that though the training of Chinese boys and girls might be slow work it was for great and sure ends. Mrs. Cherington, as president of the Board, adopted Miss Allen as its representative and pledged its love and friendship for the years to come. To express the welcome to Foochow, Mrs. Beach and Mrs. Edwin Kellogg, of Foochow, with their two little girls dressed in Chinese costumes with gorgeous head decorations joined hands with Miss Allen while Mrs. Beach voiced their welcome. She told of what an authority on children Miss Allen would be in China—how her manners would be copied by mothers and small girls—how she would be quoted in the homes as the final word. After a prayer by the Rev. George H. Hinman, a sacred communion was conducted by Dr. Walter Frear, formerly secretary of the American Board, and this service bound our hearts in love to Miss Allen.

R. B. F.

YOUNG RESERVES' HOUR

The annual meeting of the Woman's Board of Missions for the Pacific is over. Much thinking, careful planning and the presence of missionaries made it a great meeting.

After the "Mustering-in Service" of the new recruit, Miss Bertha Allen, there was an hour for the "Young Reserves." This was to bring a word from the front, and to sound a call for help. The lieutenant in charge, Mrs. G. W. Hinman, was disabled while on the

field and while waiting for strength to return has been talking "Preparedness" and "World Conquest" with ceaseless energy. She has been detailed to work among the "Young Reserves"; hence the call to the "Reserves" to prepare for action.

Miss Grace Steinbeck, commissioned by the Young Women's Christian Association for China, led in prayer. Quietly and simply she brought the word that the weapons must be spiritual for laying hold of these strongholds. Mrs. F. P. Beach, stationed at Foochow, and just returning after a furlough, pleaded for more recruits in kindergarten quarters, and showed how in China "a little child shall lead them."

Mrs. E. D. Kellogg, stationed further north at Shaowu but still in the Foochow district, made vivid the obstacles to be met and overcome in winning the home for child nurture in China.

Then came the story of our new recruit, told by herself; she spoke of the growing interest, during her girlhood, in Christian warfare, of her settled purpose to join the ranks for conquest, of the appeal of the whole world; now China, now India, now Africa, and then her great interest in the "Crusade for Children" in Foochow, and finally the call to that post.

This meeting was an initial effort to bring our young people into line for the great advance for which every mission station is calling. It was a distinctive feature of the great day of the annual meeting, and was an expression of the crying need for work among the young people. It was fraught with significance, and potent with possibilities.

B. B. M.

Expectant of my Lord's command,
Till He my work appoint I wait—
Some work with which my powers may mate,
Divinely suited to my hand.

Some work by which my heart may prove
On whom her steadfast wishes rest,
And undeniably attest
Her deep sincerity of love.

William T. Matson.
From the University Hymn Book (Harvard).

Messages from the Field

North China, *Tientsin:—*

In 1914 there had been a Woman's Missionary Society formed in which each woman of the church had been asked to co-operate. Thirteen members had pledged themselves to give one day a month to telling The Story in their village. Each Friday a band of four started out with the Bible women and were gone from one till five o'clock. Each of the four was expected to prepare a little talk and with the aid of the Bible women were encouraged to give it.

After the opening of the Chinese New Year in February a Station Class was held with fifteen attending. Among this number were those who had studied earlier in their homes but who had come only infrequently to the church, several who had attended the church services but had never read and others who had been attracted to come in by the court to court preaching of the women and who were willing to hear and learn more. Four of this class have already been received into full membership in the church and are among our most eager members. In the fall, with the courage and initiative gained by experience and with an increasing sense of the responsibility of winning the women of Hsiku village to Christ, the Society reorganized with the slogan "Every woman in every court for the Church of Christ." Twenty-two women are now enrolled in active service, each of them giving a half-day a week to preaching. They are divided into bands of three, one with special qualities for leadership, one who can manage a tune and one who is best acquainted with the women in the section where they are working. Even the most timid woman can invite the audience to come to the church the next day for a woman's meeting or on Thursday for a reading class. There are many results coming from this work of the women for the women. Among those who are giving this service there are many proofs of growth and beauty. The sure fruit of such love is being shown in the way in which they are reaching out for other villages and longing to win the women who have not had the years of opportunity which have been the privilege of those in this village. Each member of the Society has a monthly subscription which she meets "according as the Lord has prospered" her and this sum is available for the 'ricksha fare incurred in going to the other villages.

In June a union Station Class was held in which the other missions of the city joined. A total of fifty was enrolled. Mrs. Chang, the teacher in the "Look Up to the Mountain School," with her older pupils taught the women after they had been examined and divided into classes, during the morning periods, while Mrs. Evans and Miss Davis were occupied with the thirteen Bible women over Bible readings and in discussing methods of work. In the afternoon these Bible women explained to the beginners what they had read in the morning and the session closed at four o'clock with a lecture by some specially invited speaker. We have heard echoes of this class all this year. Especially for the Bible women did it bring a heartening experience, as it brought them in touch with other workers who are meeting problems just like their own in this city.

A few days after the women returned to their homes another Conference was held at Hsiku, this time for fifty girls from the Government schools. (See "Chinese Girlhood Coming to Christ" in LIFE AND LIGHT for October, 1915.) Half of this number were those who had become Christians as a result of the Bible classes which the Union Student Committee had been conducting throughout the year. This is the first gathering for non-Christian women students in China. The Conference itself lasted for five days and the girls left with the request that next year it might last *twenty* days!

The work in the schools for the year was most gratifying. 130 were enrolled in Bible classes. Rooms were rented by the Union Student Committee in which services were held on the Sabbath and which were open for play and games on Saturday. Several special entertainments were given and during the year some 300 students came to know those rooms as a place where inspiration came through friendship with pupils and teachers or Bible class leaders.

The work in the country was done for the most part by the Bible women. Mrs. Hu brought to pass many changes in Huo Chwang Tzu, where she was located for the year. The women there have seemed such babes in Christ that the time when they would be planning to give rather than receive was only a dream. However, a visit there early this year revealed the fact that there are seven women who are planning to continue the weekly woman's meeting,

to assist those who are learning to read and to make occasional preaching tours to the nearest villages!

There are frequent calls from other villages for a Bible woman. We are looking forward to the time when we can report more than *one* woman working in our country field. Two schoolgirls have been talking to us about their village where there are only two or three Christian families and they are realizing the possibilities ahead for that village if only Christ can get through the lives of the few to the many. It is the volunteer worker, the one "straitened" in the task, through whom the appointed worker must work. Man Tzu Ying, the young school teacher, is daily teaching a few women to read and she has a little prayer service with them every evening. A visit to Ching Hai gave much opportunity for large services with men and women, for personal talks with many, and for a half-hour talk in both the Government schools,—the one for boys and the one for girls.

The fruit of evangelistic work can never be reported nor its results tabulated. The burden of the work is upon each one who feels his responsibility, and we rejoice that this last year there has been more of the taking up of that responsibility by our Chinese colleagues, more of the entering into the joy of it all. We look for a better occupancy of our field in the months to come through this co-operation of the women of the church as volunteer workers.—*Edith Davis.*

India, *Sholapur:*—

After an absence of two and a half years we are back again in our old home. We enjoyed very much being in such a new place as Barsi, but we were needed here, and we are glad to be back again in our old home and receive the hearty welcome of all. Our work here in Sholapur was greatly interfered with this year for several months on account of the plague. Our schools suffered the most and we were obliged to close them, and even the boarding schools we do not feel it wise to open, as the bringing of pupils from their homes to an infected area did not seem best. Of course this will seriously affect the grants in aid of these schools from Government, especially as they are obliged to retrench on account of the war.

The plague raged severely in certain parts of the town, and many

hundreds of the people left their homes to live outside in the fields. As the plague was bad in the vicinity of the church, we felt it not wise to run the risk of contagion and so had all our services in the schoolhouse, which was not adequate for a large congregation, and we felt some did not come as they felt there was not room. As the plague decreased during the hot weather and there was a prospect of our occupying the church again, some of the "Pool Workers," a C. E. society of day laborers, wished to do something to show their love for the church and decided among themselves that the church very much needed some repairs and cleaning up. Several of them offered to give time and they also went about collecting coppers from those who would give. A few months before a woman had put some money in my hand and said that God had blessed her in many ways and had kept her children from sickness, and she wished to give some money toward the repairing of the church. This I turned over to the men, and they worked with enthusiasm, getting the work finished. Finally when it was done and it seemed safe to go back into the church for worship, notice was given that there would be a Thanksgiving service, and it was a great joy to see the churchyard so nicely cleaned up and the church so bright and new. There was more than one cause of rejoicing. The pastor had been ill for two months and this was the first time he was able to be out and speak. There were two men who had been attacked with plague and had been at death's door, but had recovered. They were glad to have a share in praising God. One of these is working forty miles from here, but, hearing of the Thanksgiving service, he came to attend it.

The Bible women often speak of encouragements they have. Walubai was saying the other day that one day while on the train at one of the stations some low-caste women entered the car. There were Brahmin and other high-caste women in the car and they complained that they did not wish these low-caste women to come in. They called them names and told them in an angry manner to get out and not touch them. Walubai got into conversation with some of the Brahmin women and said: "Why should you be cross with those women? God made them as well as ourselves; they are our sisters." One of the Brahmin women, hearing her say this, said, "Oh! you

must be a Christian; they are the people who talk like this." They had a good talk, the women acknowledging that they were not right in their thoughts about the low castes. "But we are taught from childhood," they said, "and that is the reason we are harsh. Some day these thoughts of Christians will prevail and caste will be given up." Going to a Brahmin house one day one of the Bible women found a "holy" woman who went around singing hymns to the Hindu gods. She had traveled far and wide, visiting shrines and temples all over India. The Bible woman sang some of the same hymns and then explained them and showed how false their teaching was and how inconsistent. The "holy" woman acknowledged and said, "I have no faith in them myself, but I must support myself some way and so I go about singing." She went on to say that she had met Christian people before, but had never had a chance to have such a frank, free talk before and thanked the Bible woman. The women listening declared that they believed the truth as it had been presented to them.

I want to add one more anecdote which will interest you. There is a Christian station master who has had an unusual experience in the way in which he was led to Christ. He has recently been promoted to a higher position. On his arrival there the outgoing station master was very curt to him, as he was a Christian and would not allow him to come into the house which was assigned to the station master, and he and his wife and small children were obliged to stay out of doors twenty-four hours, only going on the platform of the station at night. In these days of daily rain it was quite an exposure. When it came time to load up his baggage the man who was leaving refused to put his things into the car in which the Christian's things had come. He is also having some trouble about water. The water at the station is very brackish, and though there is a well near by of good water, yet as he is a Christian he is not allowed to draw from it. His comfort in prayer is very delightful and his most frequent request is that he may be able to withstand the wiles of the evil one and lead others to Christ. At one time he could get no one to shave him and when his superior was coming he had to ask for a pass and go forty miles to be shaved so as to make himself presentable.—*Fanny Hazen Gates.*

India, *Madura:*—

It was indeed good to hear the news about the hospital and to know that you have some more old cloths for us. You can have no idea how useful they are. Quite a lot of the things I was able to make

Miss Heath How I take my Tea Mrs. Powers

up and use for a month or so as sheets and pillow cases for the operating room, towels, etc., and when the "goodness" has gone I cut them up for dressings. I also made up between 300 and 400 bandages from the better pieces, and I still have a lovely lot left. Also there happened to be some nice pieces of cheesecloth which I have made up into pads for the operating room, dressings and face masks. Yes, those boxes were and still are a real joy.

I am sending you a photo of "How I take my Tea." Mrs. Powers and I always have tea together and in my room. I "drive dull care away" while at my tea and try to make Mrs. Powers do the same,—the result you see! Dr. Parker says it is just as she sees us many times. In the background is my servant who is always happy too at tea time and nearly always near by.—*Ruth C. Heath, in charge of the nurses at Madura.*

India, *Madura:*—

I wish I had power to describe to you a native congregation as it first appeared to me. If you had been driving, as I had, through the congested streets, I think the first thing that would have impressed you, upon entering the church, would have been the general neatness and cleanliness of the congregation in contrast to the dirt and rags (or no rags) of the people you had seen on the streets. Then as you studied the faces, you would have been most forcibly struck by the difference in expression on the faces of those assembled there from the majority of the faces of those you had passed on the way. Such a thing is hard to describe. The people in the church were not different in caste or wealth or anything of that sort; it was simply that on their faces was a look of an alert, awakened spirit and intelligence, instead of sullen, animal-like stupidity and wretchedness, or of positive evil. It is an inner light shining through and transforming the whole bearing. Everyone was dressed in his or her best, of course, and all the colors of the spectrum considerably intensified were assembled. The men often are as gay as the women. I was fascinated by the appearance of a chocolate colored gentleman clad in a vivid pink coat, cut in European style. Most of the audience seemed to follow the sermon with great eagerness, given through an interpreter.—*Mabel L. Chase.*

"The great outlook for the future for missions is the outlook of opportunity. There are no doors closed now, except by our own willful hands; no limiting horizons of vision, except to eyes that are shut or short sighted. But if God writes 'opportunity' on one side of these doors, he writes 'responsibility' on the other side."

The Wider View

A Notable Baptism.

Dr. Sun Yat Sen, who was the leader of the revolution which established the Republic of China and became its Provisional President, has shown considerable sympathy with missionary work, but has not declared himself a Christian. Special interest attaches to the announcement which comes from Macao of the recent baptism of his wife, by one of the Southern Baptist missionaries there. She first heard the Gospel while in America, several years ago; not in English, however, but in her own tongue, for unlike her husband, she does not understand English. She did not at that time get a very intelligent understanding of "the doctrine"; in fact, when she first returned to China she seemed to understand very little about it. During the last two or three years, however, while Dr. Sun has been carrying on his propaganda in Japan, she has been residing in Macao, and for the past year or so has been attending, with more or less regularity, the services at the mission church. As long ago as last February she expressed a desire to be baptized, but the missionaries postponed her reception into the church until she had been more thoroughly instructed.—*Missionary Review of the World.*

Memorial Building in Hawaii.

We take the following paragraph from one of our exchanges:—

The handsome new Mission Memorial Building of the Hawaiian Board of Missions was dedicated July 16 with interesting ceremonies. The event was of unusual significance. It celebrated the ninety-sixth anniversary of the beginning of Christianity in Honolulu, when Hiram Bingham and other missionaries of the American Board landed there. The dedication reviewed in a striking manner the progress civilization has made in the Hawaiian Islands.

An organization called "The Cousins' Society" met in the new building for its sixty-fourth session. This society is composed of the descendants of the early missionaries, and received its unique name from the fact that the first Christian workers in Hawaii always addressed one another as "brother" or "sister." Hence their children call themselves very appropriately "cousins." This name,

used universally through Hawaii, is a nickname for the Hawaiian Mission Children's Society which, in 1907, was formally incorporated for the purpose of perpetuating the memory of the missionary fathers and mothers who brought Christianity to these islands, of promoting union among its members, of cultivating in them an active missionary spirit, stirring them to good deeds, and of assisting in the support of Christian work.

In the erection of the new building the "cousins" played a part, both in the plans and in raising a generous share of the $77,300 that the building cost.

Changes in the South Seas.

Rev. John Gunn, who has been for thirty-three years a missionary of the Free Church of Scotland on the Island of Futuna, in the New Hebrides, writes in a review of his work:—

"Some persons who think the natives should be left alone to live their simple happy lives, free from care, should live among them. Quite happy, are they? In daily fear of malignant spirits; dreading to omit the smallest detail in their ceremonies, lest they should be smitten with disease, or their gardens be blighted; in terror to move at night from their huts lest they should fall under the unseen bullet of the hidden enemy—their lives were miserable, and it is the greatest mockery to say they were happy. All these things and more we saw during those early years in Futuna.

"Christianity has manifested its power among the natives by transforming their lives and eradicating superstitions, of which many of the younger generations are not quite ignorant. The people have become honest, trustworthy and diligent, living better and purer lives. Their material welfare is keeping pace with their Christianity. The paths, formerly dangerous tracks, and their huts, have been greatly improved. The number of fine, intelligent children is increasing, and doing so in proportion to the Christianity of the people. The mission history of Futuna affords another proof that the Gospel is able to uplift the people and bring light and healing to those who were in heathen darkness."

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

The Apportionment of Duty

The friends who discuss Board problems around the council table will remember that last month we talked over some phases of the task now before us, *i.e.*, the task of completing the task—the Jubilee task. Of four principles named as helpful to success, the first was unity of purpose.

Let us now take up that principle again in order to lay down beside it this thought—the apportionment of duty.

Apportionment is a word which may well take pride in the fact of its rapid advancement from an obscure position in social word-life to fashionable rank, especially among Congregationalists.

Just now we wish to appropriate the word and apply it to our Jubilee efforts.

The Branches, which are the Board in operation, having accepted the plans of the Jubilee Increase Campaign, as well as the first plan of a Golden Anniversary Gift, assume also, with these plans, the responsibility of new vigor, fresh efforts, a quickened pace throughout their constituency.

This responsibility will be heavy, indeed quite unreasonable for Branch leaders to carry alone. But a fair distribution of aim and effort among all the societies which make up the Branches keeps the load from bearing down upon the few, insures success and promises widespread pleasure in its achievement.

Apportionment as here used is simply a careful distribution among the many of a duty pertaining to all, the distribution being based upon local conditions.

Thus our Home Secretary, as requested at Burlington, has sent Jubilee Increase figures to every Branch, even to divisions of Branches like Associations. A definite, fair apportionment of duty has been thus suggested. Many leaders have been helped by these definite figures. Branch officers have worked over the apportionment in

some cases so as to be able to give each local society an aim as to the number of new members necessary for it to secure in order that the 25,000 be reached as the total of all societies.

Just a few thoughts now, at the threshold of our Jubilee year, by way of emphasizing this apportionment and by way also of warning.

1. We have positive evidence that some local societies have not received from Branch officers any definite figure or any "urge" towards the Jubilee Increase aim. The Golden Anniversary Gift must not make its appeal alone, but have as a close companion the appeal for Life. "Life" in the local society means *new members* and *new candidates* for *missionary service*. Has every local society in your Branch, your conference, your district, received a message from you expressing the hope that it will add ——— members before the Jubilee, and will search for possible young women to serve us on the field? Have you followed up the "hope," with such emphasis that each society realizes its importance to the whole aim? Do not rest with one hope, or one urge. Neither be discouraged over the slow country auxiliary or the inattentive city union, nor wax indignant because of apparent sloth. Along with housecleaning and repairs this fall, let us examine the weak spots in our own particular areas, and enter upon the zestful operation of strengthening them.

2. Observe that to strengthen a missionary society is to get it to do more, not less—to give forth more life and so receive life and grow.

Contrive a missionary medicine, then, for every conference, every district, every Branch, that it may do its part definitely, promptly, as to new societies, new members—new everything which makes up our large and glad aim.

3. A word of warning lest we juggle with numbers. One new cradle roll doesn't swell the total if one young woman's society falls out. *Actual additions* we need.

4. Lastly, let us look sharply after the *littles*. Three—four—six new members in the little village circle, all count.

Let us seek to secure an Every Member Canvass in the larger churches. Let us search everywhere with persevering prayer for the fifty new missionaries. M. L. D.

Gratitude

I thank thee, Lord, at break of day
When all the east is red with sun,
For health and hope and heart to say,
"I would be part of any way
In which the will of God is done."

I thank thee, at the time of rest,
For strength that held the long day through;
Footsore and worn, yet peace-possessed,
I know the honest toil is best
Of him who strives thy will to do.

And though the task that I have sought
Transcends my hands' unaided skill,
I thank thee for this mighty thought—
That all the wonders to be wrought
Lie hidden in thy perfect will.

—*Grace Duffield Goodwin.*

An Appreciation

ANNA REED WILKINSON

Entered into rest on Oct. 5, 1916, at her home, Providence, R.I., Anna Reed, widow of the late Henry W. Wilkinson.

It comes to a large circle of friends with a deep sense of personal loss, that the gracious presence of dear Mrs. Wilkinson will no more be found in the hospitable home on Bowen Street. She was a wonderful hostess, whose genuineness and rare charm of manner were magnets that drew out the best in every one around her.

There was not a home in Providence whose doors swung more lightly for all workers in the Kingdom than hers, as many a worn and weary missionary, newly arrived from exhausting labors in the field, would gladly testify.

Her devotion to missions was a natural sequence of her birth and training. She was the daughter of Rev. Julius A. and Caroline (Blood) Reed, both of whom descended from noted New England

ancestry. Dr. Reed was one of the pioneer Congregational ministers in Iowa in 1840, preceding by three years the arrival of the famous "Iowa Band" of Andover. Mrs. Wilkinson's mother was one of those favored girls, who while at Ipswich Seminary, came under Mary Lyon's inspiring influence, which left its impress upon her whole after life. The daughter later went to Mount Holyoke, to Knox College, and to Laselle Seminary, from which she graduated in 1858.

Coming as a bride to Providence in 1861, she early identified herself with the Woman's Board and assisted in organizing the Rhode Island Branch, giving to it her best service and all the wealth of her rich and gifted personality, for forty-eight years. Twenty-five of these years she was secretary. For seventeen years she graced the office of president with rare ability and matchless tact, meeting its heavy responsibilities with a calm composure, and a gentle serenity, which proclaimed far more than words could have done the closeness of her walk with God.

When compelled by failing strength to resign the active service, she was made honorary president, an office conferred upon her by her loving fellow-workers. She was also actively associated with the Providence Auxiliary of the American McAll Association, serving as secretary early in its existence and retaining her interest in its work throughout her life. Indeed, was there any branch of the Master's work in which she was not interested, heart and soul, giving her time, her money, her prayers, with an unwearying devotion! How many from the Institute for Girls in Spain, from the Constantinople colleges, from the islands of the sea, as well as from our own home missions "will rise up in that day and call her blessed"!

Like Elisha of old, we strain our vision to follow her as she passes from our sight, praying that a part of her mantle may fall upon us whom she leaves to carry on the work so beautifully done by her. The influence of a life like Mrs. Wilkinson's goes on, year after year, throughout the ages. Verily "her works do follow her."

"For all the saints who from their labors rest,
Who Thee, by faith, before the world confessed
Thy name, O Jesus, be forever blest!
Alleluia!"

PROVIDENCE, R.I. M. E. Y.

Junior Department

Our Girls

HOW THEY WERE RALLIED IN WHITE PLAINS

In order to interest the girls of the White Plains, Scarsdale and Chatterton Hills churches in the Jubilee Increase Campaign, the women decided to have a Girls' Rally that should be to every girl an *event* not a mere incident, and which should definitely prepare the way for increased missionary activity afterwards. The outstanding characteristics of the preparations which successfully secured these results were two. There was thorough organization. No details were forgotten when the plan of how the rally should be run was formulated by the women. Second, the girls themselves were enlisted to make the arrangements and carry them out. They bore responsibility for the success of the rally,—*ipso facto* the rally was successful! Yet no one girl was given more to do than she could easily manage. In the White Plains church the nine girls of the Hannah Hume Lee Club served as a nucleus. They met after church and each became chairman of a committee,—the Invitation, Refreshments, Program, Decoration, Arrangement of Tables, Reception and Follow-up committees are mentioned in the brief report of the affair sent the Board by Mrs. Roy Guild, Chairman of the Jubilee Increase Campaign in New York State Branch, who helped plan the rally.

The Invitation Committee in addition to its chairman consisted of one girl from each group in the White Plains church, such as the Campfire Girls, each Girls' Bible Class and the Christian Endeavor Society. Fourteen was the age limit at one extreme, matrimony the only limit at the other. The list of names was carefully checked up at the church office so no one was omitted. In this way every girl was personally invited. A similar committee served in each of the other churches.

The Committee on Refreshments was formed in the same way, this also in all three churches. Each member was given the following list: two dozen sandwiches, one half pound ham, one pound potato chips, one cake, one fruit salad (for ten), one twenty-five cent bottle of olives, one of pickles, one bottle each of milk and cream,

one can of cocoa, two glasses of jelly. Each member then gave one item from her list to each girl in the particular group she represented. In this way every girl was given a definite share in providing the supper.

At six thirty on the appointed evening the girls arrived one hundred strong and were welcomed by the Reception Committee. The tables were most attractive and the picnic supper excellent. The Program Committee which had done valiant service had arranged for each church to give one part in the program that followed. The Scarsdale girls presented the exercise, "Pilgrims on the King's Highway," the White Plains girls gave "A Day in a Chinese Hospital" and the Chatterton Hills girls had worked out a street scene in Turkey with Mrs. Hubbard as interpreter. These scenes were followed by an informal address by a guest (a Branch officer), by a good sing and a closing prayer. The girls separated each with a new impulse to do more to bring Christ's kingdom upon earth,—good material for the Follow-up Committee to work upon!

THE O.J.S. FOR HIGH SCHOOL GIRLS

These letters in blue and yellow stand out on a little white enamel pin decorating the secretary's waist as she writes. They also appear in the monogram on a "letter to Congregational Girls" which explains their meaning and asks all groups of such girls to join the Order of the Jubilee. There are four conditions of membership not too difficult to be undertaken by any organization, but very definitely stated. If the girls already are Queens of Avalon, or Campfire Girls, or belong to a club of some sort, membership in the Order does not involve any change of name or organization, but simply the addition of missionary interests to the other interests of the group. Already many groups including the above types and organized Sunday school classes have responded to the letter, been sent their certificates of membership and the first brief O.J.S. Program, and have started work on their box.

Your girls ought to have a part in this,—not your older young women whose interest and support are already won and who have their young women's society, but your 'teen girls. Send for an O.J.S. letter, read it, talk it over with the leaders or teachers of your girls' groups and then have some girl who is a leader present the matter in her organization.

Woman's Board of Missions

Receipts September 1-30, 1916.

Miss Sarah Louise Day, *Treasurer*

Friend 1,000; Friend, 5, 1,005 00

MAINE

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Friend, 50; Brownville, Ch., 2; Bucksport, Elm St. Ch., Goodbird Club, 1; Burlington, C. R., 1; Dennysville, Ch., 2; Sandy Point, Ch., 5; South Brewer, Ch., 5; Waldoboro, Aux., 11.11, 77 11

Western Maine Branch.—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Int. Abbie Hart Chapman Mem. Fund, 40 00

Total, 117 11

NEW HAMPSHIRE

New Hampshire Branch.—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Int. Mary H. Hadley Fund, 76; Int. Sarah W. Kendall Fund, 51.16; Int. Memorial Fund, 1.60; Alstead, First Ch., 1.32; Amherst, Aux., 35; Atkinson, Flowers of Hope, 8; Bennington, Aux., 12; Bethlehem, Aux., 15; Boscawen, Aux., 6; Brentwood, Aux., 5.88; Campton, Aux., 13.22; Chester, Aux., 15; Claremont, Aux. (with prev. contri. to const. L. M.'s Mrs. Kate Cushman, Mrs. Emma A. Ramsay, Mrs. W. F. Whitcom), 70, S. S., 12.67; Concord, Aux., 57.50, First Ch., Y. W. M. S., 10; Dover, Aux., 24; Dunbarton, Aux., 14; East Concord, Mrs. J. H. Bliss, 5; East Derry, Aux., 11.15; Franklin, Aux., 23; Goffstown, Aux. (25 of wh. to const. L. M. Mrs. C. E. Morse), 41.12; Goshen, Ch., 1; Greenland, Aux., 30; Henniker, C. E. Soc., 25; Hinsdale, Aux., 13; Hollis, Aux., 13.50; Jaffrey, Aux., 35.57; Keene, First Ch., Aux., 17; Laconia, Aux., 60; Lancaster, Aux. (25 of wh. to const. L. M. Mrs. Jennie M. Powers), 33.73; Lebanon, Aux., 63; Lisbon, Aux., 25.60; Littleton, Aux., 28.56; Lyme, Aux., 60; Manchester, First Ch., Aux., 145, Wallace Jr. M. B., 10, C. R., 2.50, Prim. Dept. S. S., 2.50, South Main St. Ch., Friend, 5; Marlboro, Ladies' Cir., 6, C. E. Soc., 5; Mason, Ladies' Aid, 4.50; Meriden, Aux., 17; Merrimack, Aux., 20; Mont Vernon, Aux., 14.50; Nashua, Miss. Outlook Soc., 27; New Boston, Aux., 10; Northwood Center, Aux., 15; Penacook, Aux., 55.14; Piermont, Homeland Cir., 6.30; Plymouth, Friend, 5; Rindge, Aux., 16.25; Salisbury, Ch., 1; Salmon Falls, Aux., 75 cts.; Somersworth, Aux., 6.40; Stratham, Aux., 6; Wakefield, Aux., 5; Walpole, Aux., 30.25; Webster, Aux., 7; Winchester, Aux., 25, 1,362 67

VERMONT

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Int. Harriet Newell Thompson Fund, 22.50; Friend in N.H., 5; Barnet, Aux., 25; Barre, Aux., 10; Barton, Alice M. Emerson, 1, Aux., 28; Bellows Falls, Woman's Assoc., 39.50; Bennington, Old First Ch., 5, Second Ch., Aux., 29.08; C. E. Soc., 5, S. S., 5; Bennington, North Aux. (Th. Off., 7.25), 58.47, Howe Benning Soc., 1; Benson, Aux., 7; Berkshire, East, Aux. (25 of wh. to const. L. M. Mrs. Preston Sykes), 30; Bradford, Aux., 22; Brattleboro, Aux., 100, Jr. C. E. Soc., 1; Brattleboro, West, Aux., 9.50; Brookfield, First Ch., Aux., 15.50; Brookfield, East, Ch., 7.33; Burlington, College St. Ch., Aux., 159, First Ch., Aux., 86; Cabot, Aux., 26.50, S. S. Cl., 2.50; Charleston, West, Aux., 3.40; Charlotte, Aux., 18; Colchester, Aux., 8; Corinth, East, Aux., 3.40; Coventry, Aux., 13.38, Prim. S. S., 1; Craftsbury, North, Aux., 9; Danville, Aux., 26; Derby, Aux., 15; Dorset, Aux. (Th. Off., 20), 52.30, C. I. C., 75 cts.; Dummerston, Aux., 10; Enosburg, Aux. (25 of wh. to const. L. M. Mrs. Edna Leach), 31; Essex Junction, Aux., 16.25; Fair Haven, Aux., 20; Georgia, Aux., 8.50; Glover, West, Aux., 2.12; Greensboro, Aux., 19.55; Hardwick, East, Aux. (with prev. contri. to const. L. M. Mrs. Margaret Lawrence), 16.75; Hartland, Mrs. D. C. Webster, 1; Jeffersonville, S. S., 1.25; Jericho Center, Prim. and Jr. S. S., 5; Ludlow, Aux., 25, Jr. C. E. Soc., 5; Lyndon, Ch., 12; Lyndonville Aux. (Th. Off. 6), 18.50, Busy Bees, (25 of wh. to const. L. M. Miss Bertha Chayer), 28; Manchester, Aux., 44.52; McIndoe Falls, Aux., 15; Middlebury, Aux., 23, S. S., 9; Middletown Springs, Aux., 25; Montpelier, Aux., 48.84; Newbury, Aux., 60; Newbury, West, Ch., Rev. James Richmond, 5; Northfield, Aux., 17, Jr. C. E. Soc., 3; Norwich, Aux., 15.50; Orleans, Aux., 53.26, M. C., 2, Miss. C. R., 2.50; Orwell, Aux., 80, C. E. Soc., 12.50; Peru, Aux., 11.33; Pittsford, Aux., 66.10, E. C. Soc., 3, Camp Fire Girls, 3; Post Mills, Aux., 29.46; Pownal, North, Ladies, 5.15; Putney, S. S., 6.35; Randolph Center, Aux., 16.30, C. E. Soc., 2; Royalton, S. S., 2; Rutland, West, S. S. (with prev. contri. to const. L. M. Mrs. Cornelia L. Piper) 12; St. Albans, Aux., 29.55; St. Johnsbury, South Ch., Aux., 103; St. Johns-

bury, East, C. C. F., 2; Sharon, Ladies, 10; Shoreham, Aux., 33.02; Springfield, Aux., 85.05; Stowe, C. E. Soc., 5, S. S., 1.50; Sudbury, Aux., 8.63; Townshend, Union, 11; Troy, North, Ch., 14; Tyson, Aux., 3; Underhill, Aux., 13; Vergennes, Aux., 35; Waterbury, Aux., 3.50; Westford, Aux., 1.50, Daisy Chain, 3; Weston, Ch., 7.48, Aux., 2.52; Windham, Aux., 10.35; Winooski, Aux., 4; Woodstock, Miss Elizabeth Billings, 100, Aux., 82.09, 2,212 03

MASSACHUSETTS

Friend, 1,000; Friend, 85; J. F., 2, 1,087 00

Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Andover, South Ch., S. S. Jr. Dept., 5; Billerica, Aux. (25 of wh. to const. L. M. Mrs. Luella M. Bull), 27; Chelmsford Center, Aux., 34; Lawrence, Lawrence St. Ch., Aux., 75; Lowell, Eliot Ch., Aux., 60; Medford, Mystic Ch., Aux., 35.48; North Chelmsford, Aux., 25; Tewksbury, Aux., 15; Wakefield, Aux., 65; S. S. C. R., 2.74; Woburn, North Ch., Inter. C. E. Soc., 8, 352 22

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Off. at Ann. Meet., 35.39; Becket Center, Aux., 1; Dalton, Mrs. L. F. Crane, 250; Hinsdale, Aux., 27.05; Housatonic, Aux., 14; Lee, First Aux., 481.85, Jr. C. E. Soc., 1.96; North Otis, Lend-a-Hand Soc., 1; Pittsfield, South Ch., Aux., 10; Richmond, S. S., 6; Southfield, Woman's Club, 6; Less expenses, 15.09, 819 16

Essex North Branch.—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Friend, 2; Georgetown, C. R., 8.17; Groveland, Aux., 21.15; Haverhill, Center Ch., 21.75, C. R., 1, Riverside Ch., 5, C. E. Soc., 3, Union Ch., Workers and Miss. Soc., 20, Jr. and Prim. S. S., 5, Ward Hill Ch., Golden Hour M. B., 5.67, West Ch., Aux., 23, C. R., 6; Linebrook, Ch., 8.25; Newbury, First Ch., C. R., 9.25, Dorcas Soc., 5; Newburyport, Belleville Ch., C. R., 4, Central Ch., C. R., 78 cts.; West Boxford, Aux., 40; West Newbury, First Ch., Aux., 15, Second Ch., 3, 207 02

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., 40, Immanuel Ch., 8; Boxford, Aux., 15; Cliftondale, Girls' Miss. Study Cl., 6.50; Danvers, Maple St. Ch. Aux., 62.25; Marblehead, Aux., 10; Peabody, South Ch., Aux., 200; Salem, South Ch., 9.58, 351 33

Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Friend, 2; Amherst, Second Ch., Aux., 25; Easthampton, First Ch., Aux., 25; Greenwich, Aux., 25.65; North Hadley, Aux., 7; Northampton, First Ch., Y. P. Soc., 2; Southampton, Sunshine Band, 25; Westhampton, Lanman Band (25 of wh. to const. L. M. Miss Lilian Clapp), 35; C. E. Soc., 5, 151 65

Holyoke.—Second Ch., W. F. M. S., Mrs. Frank B. Towne, 100 00

Middlesex Branch.—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Framingham Center, Plymouth Ch., Guild, 10; Hopkinton, Aux., 34; Natick, Aux., 51.75; Northboro, Lyman Assoc., 10; South Sudbury, Memorial Ch., Ladies' Benev. Soc., 20, 125 75

Newton.—Mr. H. A. Wilder, 50 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Braintree, M. H. K., 20; Cohasset, Second Ch., 5; Whitman, First Ch., W. M. S., 6, 31 00

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Boxborough, Aux., 36.34, C. R., 1.38; Concord, S. S. Miss. Assoc., 40; Dunstable, Aux., 13.50; Fitchburg, Rollstone Ch., Aux., 20, C. R., 13.50, 124 72

Norwood.—Mr. Francis O. Winslow, 25 00

Old Colony Branch.—Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River. Attleboro, Centennial M. B., 2; Berkley, Aux., 25; Dighton, Aux., 41.56, Brick Ch., C. E. Soc., 4.04; Fairhaven, First Ch., Miss. Guild, 24; Fall River, Mrs. George L. Richards, 100, Willing Helpers, 85, Central Ch., Bible School, 18, Pilgrim Ch., Girls' Travel Club, 2.50; Middleboro, Sunshine Miss. Girls, 5; New Bedford, Dennison Mem. S. S., Jr. Dept., 1, Trinitarian Ch., Miss. Guild, 10; Rehoboth, Jr. Aux., 10; Rochester Aux., 25; Somerset, Whatsoever Cir., 12; Swansea, Hornbine Ch., 7.75, 372 85

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Feeding Hills, Golden Rule M. C., 4.14; Holyoke, First Ch., Aux., 50, Grace Ch., S. S., Mrs. Robinson's Cl., 10, Second Ch., S. S., Prim. Dept., 4; Southwick, Aux. (with prev. contri. to const. L. M. Mrs. C. G. Stone), 14, Camp Fire Girls, 1; Springfield, Faith Ch., Ladies' Aid Soc., 75, First Ch., Opportunity Seekers (prev. contri. const. L. M.'s, Miss Rosamond Bartlett, Miss Elizabeth Ruggles, Miss Emma Swanson), South Ch. Aux., Friends, 15, 173 14

Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Boston. Mrs. Emily L. McLaughlin, 25; Miss McLaughlin, 100; Auburndale, C. E. Soc., 15; Boston, Miss Lillian G. Bates, 25, Mrs. Uberto O. Crosby, 25, Mrs. J. J. Tillinghast, 25, Old South Ch., Aux., Mrs. Charles A. Proctor, 50, Park St. Ch., Aux., 400, Union Ch., Aux., 10; Brighton, Pro Christo Soc., 25; Dorchester, Village Ch., Aux., 20, C. E. Soc., 1; Everett, First Ch. Woman's Union, 25; Hyde Park, C. R., 5.77; Jamaica Plain, Mrs. S. B. Capen, 25; Newton, West, Woman's Guild, 105.50; Newtonville, Central Ch., C. R., 36.56; Watertown, Phillips Ch., Woman's Assoc., 62.50, C. R., 5.46, 986 79

Wellesley.—Wellesley College, Cl. of '97, 81 80

Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Clinton, Prim. and Jr. Dept. S. S., 3.27; Dudley, C. E. Soc., 5; Lancaster, Friend, 5, Sunshine Club, 1; Oakham, C. E. Soc., 4; Southbridge, Aux., 15; Whitinsville, Little Light Bearers, 11; Winchendon, C. R., 1; Worcester, Central Ch., Woman's Assoc., 134.46, 179 73

Total, 5,219 16

LEGACIES

Northampton.—Mary Annette Allen, by Thomas J. Hammond, Extr., through Treas. of Hampshire County Branch, 50 00

Worcester.—Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l, 16 08

Total, 66 08

RHODE ISLAND

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Alton, C. E. Soc., 2.90; Barrington, C. R., 12.50; East Providence, Newman Ch., Helping Hand Soc., 22, United Ch. Aux., 15, Jubilee Soc., 3; Little Compton, Aux., 10.50; Pawtucket, Park Place Ch., Pro Christo Soc., 52.55, Smithfield Ave. Ch., Aux., 18; Providence, Central Ch., Miss Lucy N. Lathrop, 300, Aux., 570; Tiverton, Aux., 1, 1,007 45

CONNECTICUT

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Ashford, Ladies, 5; Groton, Aux., 20; Jewett City, Aux., 5; New London, Mrs. J. N. Harris, 440, First Ch., Aux., Member in Cal., 5; Westford, Ch., 5, 480 00

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Bacon Fund, 808.25; Int. Clara E. Hillyer Fund, 531; Int. Olive G. Williams Fund, 25; Berlin, Aux., 9.53, C. E. Soc., 5; Burlington, Aux., 32; Collinsville, Aux., 60, S. S., 5, C. R., 8, M. C., 25; Columbia, Aux., 42.50; East Windsor, Aux., 30, C. R., 9.39; East Hartford, Miss. Soc., 30; Ellington, Aux., 105; Enfield, Aux., 26; Glastonbury, Miss Julia Broadhead, 500, Aux., 20, S. S., Jr. and Prim. Dept., 10, M. B., 85.83, C. R., 6; Granby, Aux., 41.20; Hartford, Asylum Hill Ch., Aux., 142, Harmonie C. R., 20, Young People's Assoc., 10, First Ch., Aux., 620, C. R., 5, S. S., Federated Classes, 5, Fourth Ch., Aux., 25, Jr. C. E. Soc., 1.25; Kensington, Aux., 29.43, Home League, 3.25, S. S., 10, C. R., 8; New Britain, First Ch., S. S., C. R., 46, South Ch., Y. W. C. League, 25; Newington, Aux., 70.50; Plainville, Aux., 70; Plantsville, Aux., 27; Poquonock, Aux., 56.25; Rockville, Aux., 60; Rocky Hill, Ch., 10; Simsbury, Ladies' Guild, 103; Somerville, C. R. 1; South Coventry, Aux., 8; Southington, Aux., 67.89; South Manchester, Aux., 150, Jr. C. E. Soc., 5; Suffield, Ch., 125, F. M. S., 36.10; Talcottville, Aux., 143; Terryville, Aux., 113; Tolland, Aux., 13; Union, Ch., 2; Unionville, Aux., 15; Vernon Center, Aux., 5.50; West Hartford, Aux., 10, S. S., 20, C. R., 8; Wethersfield, Aux., 238, C. R., 5; Windsor, Aux., 70, M. B. 1, Jr. C. E. Soc., 50 cts.; Windsor Locks, M. B., 25, 4,823 37

Total, 5,303 37

NEW YORK

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. "Forward," 10; Albany, Aux., 28. King's Dau., 15, C. E. Soc., 7.50, S. S., 7.50, Prim. Dept., 2, C. R., 5; Antwerp, C. E. Soc., 5; Arcade, King's Guild, 5; Binghamton, East Side Ch., Aux., 5; Bridgewater, C. E. Soc., 25; Brooklyn, Int. Davis Mem. Fund, 125, Mrs. W. C. McDougall, 125, Mrs. Edwin S. Hall, 15, Ch. in the Gardens, C. R., 10, Park Slope Ch., Miss. Soc., 9.90, C. R., 15, Puritan Chapel, W. M. S., 10, Magrra Soror Cir., 2.50; Richmond Hill, Union Ch., S. S., 9.75, Pilgrim Ch., Jr. C. E. Soc., 2, South Ch., S. S., 45, St. Paul's Ch., Aux., 35, Tompkins Ave. Ch., Woman's Union, 200, Willoughby Ave. Ch., S. S., Home Dept., 5.55; Buffalo, First Ch., King's Guild, First Cir., 20; Cortland, First Ch., W. M. S., 10; East Rockaway, Bethany Ch., 5; Fairport, Aux., 35; Flushing, Broadway Ch., C. E. Soc., 12, S. S., Prim. Dept., 5, First Ch., 81.21; Gasport, Aux., 10; Gloversville, W. M. S., 101, King's Dau., 10; Homer, S. S., Prim. Dept., 5; Irondequoit, Woman's Guild, 25, S. S., 5.15; Jamestown, First Ch., Aux., 66.50; Mannsville, Miss. Soc., 6.87; Massena, Aux., 12.50; Middletown, North Ch., Aux., 5; Moravia, Y. L. M. S., 9; Mt. Vernon, First Ch., Aux., 2; New Canaan, *Ct.*, Mrs. W. C. Wood, 125; New York, Bethany Ch., Soc. for Woman's Work, 2, C. R., 3, Broadway Tabernacle, Boys' and Girls' Cir., 5, Forest Ave. Ch., Aux., 10; Niagara Falls. Miss. Soc., 20; North Evans, Ch., 5; Oswego, C. E. Soc., 5; Paris Hill, Young Ladies' Soc., 10; Phoenix, S. S., Prim. Dept., 3; Port Leyden, Miss. Soc., 6.25; Poughkeepsie, Finding Out Club, 5; Pulaski, W. M. S., 31; Riverhead, First Ch., S. S., 18.33, Sound Ave. Ch., S. S., 20; Salamanca, Jr. S. S., 3, Aokiga Camp Fire, 3; Scarsdale, Miss. Soc., 30, Young People, 1; Sherrill, C. E. Soc., 5; South Bangor, S. S., 1; Utica, Bethesda Ch., W. M. S., 5, S. S., 25; Walton, Miss. Union, 60; White Plains, 25; Woodville, Miss P. L.

Wood, 2, Home and Foreign Miss. Soc., 5, Less expenses, 200, 1,384 51
Wading River.—Miss Louise B. Fay, 10 00

Total, 1,394 51

PHILADELPHIA BRANCH

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D.C. *D. C.*, Washington, First Ch., S. S., 25, Ingram Mem. Ch., Aux., 26.74, Jr. C. E. Soc., 5; *Ga.*, Atlanta, Central Ch., Aux., 34.45; *N. J.*, Glen Ridge, Aux., 125; Montclair, Watchung Ave. Ch., Aux., 26; Newark, Belleville Ave. Ch., M. B., 25; *N. C.*, Raleigh, Off. at Miss. Rally and Bible Conf., 39.19; *Pa.*, Germantown, Aux., 25; Philadelphia, Park Ch., Aux., 10, 341 38

ALABAMA

Talladega.—Talladega College, Caroline E. Parkhurst, 5 00

CALIFORNIA

Manhattan Beach.—S. S., Prim. Dept., Birthday Offering, 5 00

Donations, 15,891 50
Buildings, 1,879 18
Specials, 202 00
Legacies, 66 08

Total, 18,038 76

TOTAL FROM OCTOBER 18, 1915, TO SEPTEMBER 30, 1916

Donations, 111,754 72
Buildings, 43,725 27
Specials, 2,949 92
Legacies, 16,628 59

Total, 175,058 50

GOLDEN ANNIVERSARY GIFT

Previously acknowledged, 160,326 11
Receipts of the month, 1,879 18

Total, 162,205 29

Woman's Board for the Pacific

Receipts for August, 1916.

CALIFORNIA.

Northern California Branch.—Mrs. Arthur W. Moore, Treas., 415 Pacific Ave., Oakland. Alturas, 1; Berkeley, First, 91.30, Personal Gift, 5; Berkeley, Park, 4.80; Big Valley, 2; Ceres, First, 7.87; Cloverdale, 20, Cradle Roll Supplies, 1.12; Field's Landing, 1; Fresno, First, 5.65; Martinez, 2.72; Mill Valley, 1.57; Murphy's, 75 cts.; Oakland, Boulevard, 5; Oakland, First, 197, C. R., 2, Calvary, 27.60, Fruitvale Ave., 8, Pilgrim, 20, C. R., 75 cts., Plymouth C. R., 8.20, Myrtle St., 7.50; Oroville, 6.50; Personal Gifts, Miss Henrietta Brewer, 100, Mrs. Cherington, Hdqtrs., 5, Mrs. Ernest Evans, 50, Mrs. Chas. Blaney, Hdqtrs., 75, Miss Nettie Goodell for Bible Woman, Wai, India, 25, Mrs. J. H. O'Brien, for Training Asst. to Dr. Tallmon-Sargent, 50; Pacific Grove, 13.75; Palermo, 3.58; Palo Alto, 12.50; Paradise, 2.50; Petaluma, 27.50; Reno, Nevada, 60; San Francisco, First, 230, C. R., 1.50, Bethany, 13.66, Mission, 7.50; San Jose, 185; Saratoga, 13.70; Sonoma, 6.25; Stockton, 57.25, S. S. for Foochow Kindergarten, 12; Woodside, 4, 1,392 02

Southern California Branch.—Miss Emily Barret, Treas., 178 Center St., Pasadena. Glendale, 20; Los Angeles, Berean, 5, First, 356.50, Messiah. 28, Trinity, 10; Monrovia, 5; Ontario, 25; Pasadena, First, 50, Senior C. E., 10, Junior C. E., 10, S. S. 53, Lake Ave., 85, Int. C. E., 10; Pomona, 50; San Diego, First, 35; Whittier, 50, 802 50

IDAHO

Idaho Branch.—Mrs. S. N. Travis, Treas., Weiser. Challis, 3; Fairview, 1; Mt. Home, 5; Weiser, 6, 15 00

UTAH

Utah Branch.—Mrs. George Brown, Treas., Sandy Park City, 8; Phillips, 15, 23 00

OREGON

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Oswego, 2; Sunnyside, C. R., 1.46; Portland, First, 131.28, S. S., 15; The Dalles, 4.75; Highland, 22; Contribution, 28.23, 204 72

WASHINGTON

Washington Branch.—Miss Estelle Roberts, Treas., 1211 22nd Ave., Seattle. Aberdeen, 12.50; Almira, 3; Anacortes, 7.35; Arcadia, 25 cts.; Bellevue, 4; Brighton, 5; Chewelah, 1.06; Everett, 17; Forks, 54 cts.; Lower Naches, 2; Lewiston, Idaho, 4; Lewiston Orchards, Idaho, 1.20; Long Branch, 3; Moxee City, 10; North Yakima, 20.50; Olympia, 6; Orchard Prairie, 32 cts.; Pomeroy, 5; Ritzville, First, 10; Roy, 7; Seattle, West, 18; Spokane, Corbin Park, 12, C. E., 10, Ledgerwood, 2, West Side, 10, S. S., 5; Sylvan, 4.40; Tacoma, First, 20; White Salmon, 1.60; Personal Gift, Mrs. R. S. Osgood, 25, 227 72

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